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in the districts south of the Yangtse many persons gave a great sigh of relief. This Earth Eye has been one of the most cruel men this class of landlords has ever produced, and his enemies are very numerous. It was in his castle, south of the great river, that I first saw him and discovered what kind of a man he was. On his estates there are a large number of Christians, who, when they first commenced to read the Book, wished to erect a small chapel where they could gather together for worship. Lo-chee, however, has bitterly opposed all efforts in that direction, and has at times cruelly persecuted some of those who have dared to accept the teachings of the foreigner. Thinking that a long prison sentence might have modified his opposition, I sent a letter to the prison in Ning-yuan, asking him to permit his tenants to erect the building they were desirous of seeing built. The reply came in due time that if I would use my influence and get him out of prison he would himself build a chapel and subscribe a thousand ounces of silver to the work I was overseeing. Of course this condition was an impossible one, even if I had desired to fulfil it. It was the great-grandfather of this man who owed his release from prison to the present of the twenty pounds of musk which the fortunate village hunters had obtained. And it was the descendants of these hunters who had turned Christian and wished to erect their place of worship and study. When these men first became converts their overlord, the Earth Eye, adopted a very stern attitude, and threatened with all kinds of penalties any of his tenants who should dare to go against his wishes. I went across with some of my helpers to visit him and to see if we could induce him to adopt a different attitude to his people. I was a guest in his castle for three days, and got to know a good bit about this

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622 628 Lo-chee had had a lot of quarrels with Mohammedans, and many of them are waiting for a favourable opportunity to get even with the man who has caused so many of them to suffer.

622 797 As long as I stayed in this Earth Eye's home I, of course, persisted in my attempts to persuade him to accept Christianity. He told me almost at once that he would rather lose his head than become a Christian. He said that if the then Emperor of China accepted Christianity, and issued a rescript ordering all his subjects to follow his example on pain of death, he would be one who would refuse to obey. "And if," said he, "the officials captured me and took me out to execution, I would curse your Jesus every step I took on my last march." I do not for the life of me know why the man was so bitter in his opposition. I do not know that he had ever come across Christians before. Very possibly he made up his mind on the strength of the many rumours which were so rife all over the Empire in the latter days of the Manchus. It makes one shudder to think of the terrible stories that were told everywhere of the foreigners and the religion they practised. If I had been a Chinaman and believed all these stories I should have been very bitter against every foreigner who landed in my country. The responsibility of fostering these cruel lies rested on the governing classes of China, who attempted to defeat all foreign influence by disseminating these stories, which spread like wildfire in those bad old days. Whatever was the cause, it was only too patent that Lo-chee was determined to block all Christian influences to the fullest extent of his power.

622 628 When this man was younger and, as an orphan, was in full control of all his estates, he made affairs as lively as possible for all neighbouring landlords. He led his bands right and

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my guide, Mr Long, pressed me to agree to the kind proposal of the chiefs, who were anxious to keep me among them. I told Mr Long I would be pleased to have the girl as a daughter, but as a wife—I already had one wife, and that to an Englishman was final. But to these men that was no argument at all. Mr Long remembered his three wives and the three establishments, and he saw no reason why I should not be as successful in such a venture as he supposed he had been. His affairs were not such a problem to him as they were to us. He had often expressed a desire for himself and family to be admitted into the Christian Church by baptism, and there were many points in his favour. His second wife had showed herself a true Christian by many deeds of kindness and charity, and her children were in our schools. What were we to do? To baptize them meant the sanction of polygamy. To insist on his putting away two of his wives meant the break-up of the homes, and the problem as to what the children were to do was too difficult to solve. Theirs, at any rate, was no sin, and they were not responsible for the dilemma in which we were. I remember telling the story of Mr Long and the problem the plurality of wives gave us to several audiences in England, and invited suggestions for a solution. The neatest solution was given by a clear-seeing little boy, who had noticed what his mother had done when there were superfluous articles about the home. He offered as his advice: "Send two of the wives to the Jumble Sale."

Mr Long's problem has not yet been solved, but the missionary did not follow his advice and create another similar problem which would have delighted many of my new hill friends but which would as surely have ruined the one who now tells the story.

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000 contact with these Nosu people. At that time the Nosu must have spread over a very vast area, and were probably the predecessors of the Chinese in much of what is now the Republic of China. The accounts of Chinese early history are practically found only in Chinese records. If some independent account could be discovered, which would throw light, from a non-Chinese standpoint, on some of the problems of the early history of this great country, it would indeed be welcome to all students of history.

797 The number of foreigners who have studied any branch
191 of the Nosu language is very small indeed. The Roman Catholics have had a flourishing mission work among the Gni, a branch of the Nosu race, and Père Vial, who has for many years been the head of this mission, has given to the world
101 some account of this people and their language. There is, however, one serious criticism to make of Père Vial's writings. He persists in calling these people Lolo. This is, indeed, the name by which this race is known to most Westerners and Chinese. One ought always to be a bit suspicious of adopting any name for an aboriginal tribe which has been given to it by the Chinese, who are always so contemptuous of these peoples. As far as I have noticed, you can scarcely insult a member of the Nosu race more than by calling him a Lolo. These people deeply resent this term. At the use of it some of these aboriginals will flare up and get into a terrible rage. I have seen some men at such times almost or quite angry enough to commit murder. The ideographs which the Chinese use for the word Lolo are usually written with a "dog radical at the side," thus in a concise way expressing to all who can read the supreme contempt in which the Nosu are held. The